THE CHRISTIAN AMBASSADOR.

EVOTED TO DOCTRINE, MORALITY, LITERATURE, AND RELIGIOUS INTELLIGENCE

We are Ambassadors for Christ....Be ye reconciled to God.

OL. I.—NO. 35. NEW-YORK, SATURDAY, JULY 8, 1848. $2,50 A YEAR

The Chaistian Ambassador.

m. S. Balch, Otis A. Skinner, and S. C. Bulkeley, Editors.

UBLISHING OFFICE, 140 FULTON STREET, SECOND STORY.

Original.

REMARKS ON ACTS 17 : 11.

BY REV. W. BALFOUR.

These were more noble than those in Thessalonica, in that they re-ed the word with all readiness of mind, and searched the Scriptures , whether these things were so."

he conduct of persons at Thessalonica and Berea, in these words, contrasted. The context shows that h were unbelieving Jews; both had their synagogue rship; and that Paul preached the Gospel of Christ hem both indiscriminately. The question may be ed, how were the Jews in Berea, *more noble* than se in Thessalonica? Some have thought, that the eek word rendered *noble*, referred to the *superior* ldly situation of the Bereans, or what some call *the ility*. This view seems to me very unnatural, and nwarranted by the context. The sacred writers, did ly the word *noble* to persons in superior stations in but I find no intimation given, that such superior ions, pre-disposed, or prepared any to believe the pel, or become Christians. The Scripture usage of term *noble*, when examined, I think shows this. The eek word, rendered *noble* in this passage, referred to *minds* of the Bereans, that they were more *candid liberal* than the minds of the Jews in Thessalonica. ur own day, when we meet with an *ingenuous, can- person*, we call him *a noble minded man*. Let us consider, how the Bereans showed their *candor* and *eness* of mind.

We are told, "that they received the word with all lliness of mind." The *word* they received was not *oral harangue*, a *philosophical essay*, a piece of fine n *transcendentalism*, or anecdotes and stories to amuse m. The word they received, may be learned from se 1—4. This word was received with all *readiness nind*, not *implicitly* as true, but for *consideration* and *mination*, as to its being scriptural. Hence, it is : "They searched the Scriptures to see, *whether t Paul had preached was true.*" It was the Old Testa- t scriptures they searched, for the New were not then ten. They searched them *daily*, being deeply inter- d, to ascertain what was truth. They were not like y now who receive as truth all their ministers preach to n, or some others, who only search the scriptures to find ething in support of their pre-conceived, established gious opinions. Some professing christians, seem as ney had little inclination to search the scriptures, and e are frank enough to say they have no time to rch them, yet can find time enough to read most of popular novels, and other books, which daily come n the press. They have time to eat, drink, dress and y the pleasures of the world, but have no time to ote to the Scriptures, to be made wise unto salvation, furnished with instruction how to perform the duties is life, that are incumbent upon them. I strongly sus that many professed Christians are to be found, who er found time to give the scriptures *a fair*, and *full* ling through, in the whole course of their lives. y complain of the Bible being a large book, a book that they could easily carry about in their pocket—but read so many other books which would be a decent load for a horse to carry. The Bible can be read entirely through in seventy hours, and in the course of a year many spend more hours in doing nothing, and often times, in doing what is worse than nothing. Why not spend these hours in the reading and searching of the Scriptures? Most people, among us, have, or ought to have, a number of leisure hours, on the Lord's day, to do this, and if these hours were spent in the reading and search of the Scriptnres, the Bible might be perused several times every year. But many, who do read the Scriptures, read them in such a disconnected, desultory manner, that they derive but little profit from them. They open the Bible at random, and read it in the same way.

The question may now be asked, what did this searching of the scriptures result in? It is answered, v. 12. "Therefore many of them believed; also of honorable women which were Greeks, and of men not a few."—This is a glorious testimony, given to the searching of the Scriptures, as the means of converting people to the faith of Christ. Those converts were made, not by Paul's preaching, by religious tracts, by prayer meetings, or conference meetings, but by the searching of the Scriptures for themselves, and without note or comment, or aid from men or books. Some would deem it as hopeless to get converted by the search of the Scriptures at their own fireside, as by the reading of the last years almanac. God must now either convert people at *meetings*, or most people will remain unconverted, for they do not give the Scriptures a fair opportunity to be the means of converting them. They read but little of them, and searching the Scriptures is still less attended to. With many, going to religious meetings almost every evening in the week, is the *surest* way to get coverted. They are deemed everything in converting sinners, and the Scriptures are viewed with much indifference to accomplish this object. But this passage, and other parts of the Scriptures, show the contrary. And I shall refer to a fact in our own times, what the Scriptures might accomplish in converting men and women, if they attended properly to them. Mr. Carey was among the first Baptist Missionaries that went to India, and he relates the following fact: He says, nineteen of the natives came to him requesting Christian Baptism. On examination he found that eighteen of them, had been converted to the faith of christ, simply by their reading and examination of the scriptures. They had never heard any preaching. All their knowledge of divine truth had been derived from the scriptures, and without comment, or aid from Missionaries, or any other persons. This is a noble testimony to the word of God, as his appointed means of making "men wise unto salvation, through faith which is in Christ Jesus." See 2 Tim. 3 : 15—17. Many ministers preach their whole lifetime, and do not convert eighteen persons to the faith of Christ. And, although bibles among us are about as plenty as the fallen leaves in autumn, we seldom hear of a single sinner converted to God by the reading or searching of the scriptures. We hear as often, of the return of a comet or the discovery of a new planet, as of a sinner converted to the faith of Christ from the error of his ways, by his personal attention to the scriptures. Has the word of God lost all its power to convert sinners? Has God ceased to bear testimony to his own word in accomplishing this? Must sinners now be converted by preaching, or live and die unconverted? The fact, related from

Mr. Carey above, shows the contrary. And it leads us to ask—if all the money spent in raising preachers, paying preachers, and building expensive houses for them to preach in, had been spent in furnishing Bibles, and teaching our race to read them—would not more of mankind have been converted? The whole world has been lying in wickedness, and most of it is still in this condition. I fear it must continue in it, for preaching, even where it abounds, is not very successful in converting men to God.* Much is said about *conversion*, in the present day, but many of our conversions are not from sin to holiness of life and conversation, but from one sectarian creed to another; not from error to truth, but from one error to another; or, to downright infidelity. If God gave the scriptures, as the means of converting mankind to himself, it is pretty evident the different religious sects have made them a common ground on which to fight each other. Sectarian preaching is now the grand means of converting sinners, among all religious sects, and it is feared too many of them are *sectarian conversions*, for many are converted to *hate*, rather than to *love one another as Christians*.

In the passage, the noble conduct of the Bereans, is contrasted with the ignoble and base conduct of the unbelieving Jews at Thessalonica; and in what way they manifested this, we learn from the preceding part of the chapter. The first four verses inform us *where* Paul preached—*what* he preached, and the *good reception* he met with from some of his hearers. "Paul, as his manner was, went in unto them, (their synagogue,) and three sabbath days reasoned with them out of the scriptures, opening and alleging, that Christ must have needs suffered, and risen again from the dead; and that this Jesus whom I preach unto you is Christ. And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few." Some preachers in our day, seldom touch on the topics of Paul's preaching. For fashion's sake they read a *scrap* of scripture as their text, which does not lead them to preach the Scriptures, but to preach about any thing, and every thing, except on such important subjects, to their hearers. Opening and alleging from the scriptures, that Christ must needs have suffered and risen from the dead, are seldom alluded to. But the dull hour is filled up with a thing called *a sermon*, on some moral or philosophical topic, and the people go home saying, the preacher is a *smart* man, or a *dull fellow*, and pay him one, two, or three thousand dollars annually, for his services. This kind of preaching is becoming fashionable, and with many, Paul's kind of preaching would be heard with the most listless indifference. If obliged to hear it in the forenoon of the Lord's day they are sure to be absent in the afternoon. I am told that this is often the case in places where the gospel is *faithfully preached*, and in some places, a man can find one pew for himself and another for his hat. Alas! is this right?

The context goes on to say—"but the Jews which believed not were moved with envy." At what, pray? Probably at seeing so many persons who had believed Paul's doctrine. v. 4. They shewed their envy, by taking to themselves certain lewd fellows of the baser sort, and gathered a company, and set all the city in an uproar, and assaulted the house of Jason, and sought to bring them out to the people. See verses 6—11, which I forbear quoting. They also accused them before the civil authorities, as having acted contrary to the laws, and were disturbers of the public peace," &c. In short they carried their persecution as far as they could, or the laws would suffer them; although Paul, and such as had believed, were innocent of the false charges made against them. It was then, as now, and in all past ages, before men persecute they misrepresent, and falsely accuse persons, as a pretext for it. Who ever persecuted others, saying—it was for truth and righteousness? Bad as men are, none are base enough, or so bold in sin as to assert this. In the primitive ages, the persecutions of the Christians were from the *heathen* and *unbelieving Jews*. But in our day, and in our country, it is one sect of Christians persecuting another, not arising from zeal for truth, but for their own sectarian dogmas. The popularity and increase of one sect is promoted by running down and depreciating others. But, persecutions in our country are very limited, scarcely worth the minding; for it is chiefly *tongue persecution*, back biting and defaming each other, and misrepresenting their religious opinions. And a good deal of this is confined to the pulpit and the press. And when matters are too grossly misrepresented, or *exaggerated*, people generally know what discount to make from the statements. Not many are like the noble Bereans of old, who search the scriptures for themselves, prove all things by them, and hold fast that which is good; such as do, in some things, dissent from all the sects with which they are surrounded.

Many professing *Christians* now, are not so *noble* as the *unbelieving Jews* were at Berea, 1800 years ago. The sects of Christians, differ from each other in their religious opinions, and all pretend to derive them from the same bible. These differences might be greatly removed, if all, like the *noble Bereans*, searched the scriptures, not only to see what was wrong in their neighbor's creed, but also what was unscriptural in their own, and reject whatever was not sanctioned by God's authority. But, until this is done, how can love and peace be restored and maintained among Christians? They all admit this ought to be done. Why then is it not done? and are not religious teachers much to blame who do not *seriously* and *frequently* urge this upon them, until it is accomplished. Are they afraid that some of their own sectarian opinions might come to be discarded? But if they should, what then? if God's truth was obtained in their place. The church, the world, and themselves, would be benefitted by the change. Search the scriptures, and be sure you are changing from *wrong* to *right*, from *error* to *truth*, and never be afraid, or ashamed to do it. God will approve of your conduct, if all the world should condemn it.

In conclusion, I would ask, 1st, If any one pretends to bring us new revelations, what are we to *search*, to see if they have come from God, and are not the inventions of men; and that we ought to receive them? If they are *new revelations*, it would be vain to search the scriptures to find out their *truth*, but we ought to search them, to see and expose their falsehood, as an imposition on mankind. He that pretends to bring us new revelations from God, must work miracles to prove that God sent him, and, that what he delivers came from him. The man must be a fool, or suppose the people he comes to with his new revelations, fools, who expects them to believe them, without such proof of his mission. It is a very different matter, when a man comes to us, pretend-

* From these remarks, let no one suppose that we condemn preaching. Far from it; but we cannot approve of it, or any thing else, when it comes to supercede, or leads to the neglect of God's own word which I fear has been too much the case. Preaching, and all other religious exercises, should be to produce more love and obedience to that word. If this is not their tendency, they are not worth much to the hearers. And if the essential doctrines of the Gospel of Christ are not plainly and prominently preached, what reason have we to think that God will convert sinners by such preaching? We think, the hearers would more likely be converted by reading the Scriptures at their own firesides. Preaching, now, is a kind of mechanical business, and almost any thing passes for a modern sermon with many people. Nor, let any one suppose, that we are opposed to decent and comfortable places to assemble in, to hear preaching. What we seriously object to is, spending such vast sums of money on some of them, and many of their brethren around, suffering for want of food and clothing, or religious instruction. Such meeting houses are not built so much for the glory of God as the glory of the sect, and the city in which they are located. Can any person think that God has any more regard for St. Paul's in London, or St. Peter's at Rome, than he has for the poorest log house; as a place of worship, in our Western wilderness? No ontward splendor of this kind attracts his regard. But where two or three meet together, in Christ's name, and worship him in spirit and in truth, he is with them, whether in a log house, a garret, or a cellar. But when Christians are so deeply interested about outward splendor and parade in religion, it indicates its life and spirit are on the wane, if not already extinct.

to give us more *correct views* of any part of the Bi- and appealing to it for the truth of what he says. e the noble Bereans, we ought to give him a candid patient hearing, and search the scriptures to see, if it he says is true. But no man deserves a moment's ice, who pretends to give us *new revelations* without proper credentials of his mission. Without this, at prevents any of us from delivering new revelations? that is wanting is—a good stock of impudence.

d. I ask—Has God promised in the Bible to send us new revelations? If he has, I am ignorant of the ce where it is to be found. Where is it said, or any- g like it—"And it shall come to pass in the last days," *the laws of mesmeric influence*, and *Clairvoyance*, per- ss shall go into the spiritual world, and bring from God v revelations to mankind, and they must believe them the single testimony of the revelator and his agents? no can find any thing like this in the Bible? Besides, *rational* to suppose, if God had any new revelations communicate to us, that he would send them by per- s who are *Infidels* and *Pantheists* respecting his for- r revelations, and with the view of abolishing or set- g them aside. If the persons concerned in new rev tions, *love novelty* and *court notoriety*, let them have it, l enjoy it, for nothing but a *trial* and a *failure* in this rse, will be likely to convince them of their folly d. We ask, what need have mankind of any new rev- tions? The mass of our race have never seen or ard of the old revelations. And such as have Bibles their hands, have not yet learned to *understand* and *y them*, to any great degree of perfection. Why then uld God give us any new revelations? What we al- dy have, reveals to us the character of God. The ies incumbent on them to him, and mankind to each er, and also their future destiny beyond death and the ve. What more do we need? And what good could v revelations do us, unless we want *more vain specu- ion in religion, more sectarianisms, and more quarrelling ong Christians about religion?* But I should think we ve got enough of these already. I should rejoice to ar of a new revelation from God, well attested, which uld put an end to these and other evils among Chris- s. Will the new revelation accomplish this? It uld be madness to suppose it, nor do the authors of m intend it. If they do, they will work *one miracle*, they accomplish it with their new revelations.

4. We ask, has it not been a great *oversight*, to go into *spiritual world* and get new revelations, yet forget to ng back to this world the proper *credentials* to attest ir truth? It is certainly worth another visit there to ng them here, that we may see them; for without such *dentials*, the new revelations are worse than useless. e advocates of them will only make themselves a *butt* ridicule to all rational men. Whoever goes into the iritual world after them, should carry a copy of the w revelations with him, and if the credentials are *re- sed*, leave the book there for the benefit of its inhabi- nts, for it is of no use to us without them. If God w wishes mankind to believe *infidelity* and *pantheism* e, and without evidence of their truth, some *rational* idence should be given them, that this is his will con- rning us. Without this, *implicit faith* in the new rev- ations, is a gross absurdity. Such is my sober opinion.

Original.

A PROBLEM FOR THE ORTHODOX.

BY REV. T. J. GREENWOOD.

The great point of doctrine for which the self-styled "*Evangelical*" Christians are contending, is, that most *evangelical* of all doctrines, the endless misery of a portion of the human race. And the infliction of such misery on its victims, they contend, is, as a penalty for ins committed against the *Divine Law*.

But why has that law and its penalties been instituted? Manifestly, (according to its advocates,) with the view to prevent and heal wrong-doing; and thus, to *diminish* the amount of misery that is in the world. That this is the great purpose for which the law was instituted, we think would not be denied by any who profess to find it in the word of God.

But how is the operation of the penalty of that law, according to its "*evangelical* supporters? Why thus. In reference to each individual, on whom the penalty falls, it involves misery, running through the boundless range of eternity, surpassing *infinitely*, in the aggregate, all the sufferings which have been endured on earth, *by the whole race of men collectively*, in consequence of sin! And when we add to the *one* case, the sufferings of *all the damned*, the amount of the misery inflicted. as the penalty of the law, swells to an enormity of woe, which beggars all description, and transcends all thought. Compared with it, all the sufferings of earth, through all time, are as a pastime, yea, as *pleasure!*

Has the *Law*, then, attained its object in diminishing human suffering? Has it lessened the amount of pain? Nay, it has infinitely increased them both. Without the law and its penalty, both suffering and pain in their widest range, were limited and circumscribed by time,—with it, they are both limitless, and span eternity! What then has the law accomplished as its result? Simply this. It has *increased* the sum of wretchedness under which the world has groaned, even to an infinite degree!!

Now we propose the question in all soberness and earnestness, to the advocates of endless misery,—and we pray them to ponder, and answer. Could there be furnished to the mind of rational man, a clearer, stronger evidence, that a God of Goodness and Justice, could have annexed *no such penalty* to his law, *than the very consequences to which it necessarily and inevitably leads?*

To say that God has instituted a law to prevent suffering, and sinning, which he knew would *infinitely increase*, *both* as its necessary, and inevitable result, is, to our mind, to charge him with both folly and cruelty, which none but the most reckless soul could be capable of doing.

To illustrate, suppose a human law, enacted professedly with a view to prevent drunkenness, and diminish the evils which it brings on community;—which is indeed the highest and best object at which it could aim;—but it is found by experience that the penalties attached to that law, carried out to their ultimate result, instead of diminishing, do actually, and in a fearful degree, *increase* both the drunkenness and the evils it entails; and will so operate, of necessity, so long as the penalty continues to be inflicted,—could there be found on earth, a community who would continue and sustain that law? or who, foreseeing the result, would have enacted it? And could there be fouud a community sufficiently depraved to enact. and sustain such a law, with such a penalty, would there be a more appropriate title for it, than this, *A law to augment crime and suffering?*

Let this stand as an illustration of what some are contending for, as the Divine Law, to *prevent sin* and *suffering*, and its appropriate penalty, damnation to *endless sin* and *suffering;* and if another word is necessary to convince any sane mind, that God, in reference to a sinning and a suffering world, has *never* enacted such a law, with such a penalty—then we most egregiously mistake in the operations of common sense. And will our orthodox friends have the exceeding kindness to show us how we have misjudged in this matter, and thus solve for us the difficulty we present, in the objection thus offered against the doctrine of endless misery, as a penalty of God's law; or else acknowledge candidly what it seems to us they are bound to do, that their most cherished doc- has not—cannot have God for its Author!

New-London, Conn., June 2, 1848.

Mr. Kennedy, of East Boston, was thrown from his waggon and killed.

STAND FAST IN THE FAITH.

BY REV. JOHN W. BROWN.

Stand fast in the faith!—'tis the mandate of God,
Once uttered in anguish, once written in blood;
From the cross of the Lord, from his throne in the sky,
It was breathed over earth, it is uttered on high.

Stand fast in the faith!—'tis the warning sublime,
Poured deeply and sternly through ages of time;
Through the long lapse of eras and centuries old,
Like the voice of a trumpet its burthen hath rolled.

Stand fast in the faith!—bold apostles have died,
With the words on their lips, careless who might deride;
Confessors and martyrs, 'mid tortures and flame,
Have drank in its accents and welcomed the shame.

Stand fast in the faith!—for the Church of the Lord
Hath inscribed on her banners the glorious word;
O'er all her bright cohorts its glory's displayed,
And blazoned on harness, and buckler, and blade.

Stand fast in the faith!—let the mandate roll on
Through her girded battalions, till the warfare is done;
Till the trumpet of conquest sounds over the field,
And the palm waveth proudly o'er helmet and shield.

Stand fast in the faith!—there are sounds on the breeze,
Like the voice of the storm, when it howls through the trees;
Or its hoarse notes of warning, low moaning afar,
Ere the elements meet in the wild crash of war.

Stand fast in the faith!—for the foe are abroad,
With hearts full of hate 'gainst the armies of God;
The wild hordes of Edom, the spearmen of Gath,
And the troops of Philistia, with weapons of wrath.

Stand fast in the faith!—there are traitors that creep
Through the slumbering camp, when the watch is asleep,
Who smite the unwary, who wait to betray
The altars of God to the idols of clay.

Stand fast in the faith!—there are those at thy side,
Who can vanquish the foe in his ramparts of pride;
Be loyal—be valiant; thy heart to inspire,
Lo! the chariots of God, and the horses of fire.

Stand fast in the faith!—though the conflict be hot,
The field hath no strife where thy Captain is not;
His eye is upon thee—thou hear'st what he saith,
"Ho! quit you like men, and stand fast in the faith."

Stand fast in the faith!—though the faithless may flee,
We will peril our all, O! REDEEMER, for thee;
We *will stand* in the conflict, assured that thine arm
Shall shield every soldier from peril and harm.

Original.

THE SECTS OF CHRISTIANITY.

THE UNIVERSALIST CHURCH.

PREACHED AT CHICAGO, MARCH 12, 1848, P. M.

BY REV. W. ADAM.

1 Tim. II. 3, 4.—For this is good and acceptable in the sight of God our Savior, who will have all men to be saved, and to come unto the knowledge of the truth.

It is instructive to note the vagaries of religious bigotry in the fitful distribution of its likes and dislikes. At one time, to be a Christian was to be the votary of a damnable superstition (exitiabilis superstitio) in countries where the name of Christ is now a name to swear by. At one time the Athanasian, and at another time the Arian, creed was the symbol of all that is vile and detestable. At one time and at one place, the procession of the Holy Spirit from the Father only is the orthodox doctrine, and dissent from it is heresy: at the same time and at another place, the procession of the Holy Spirit from the Father and the Son is the orthodox doctrine, and dissent from that is heresy. At one time and at one place, Catholicism is in the ascendant and proclaims itself the only true Church: at the same time and it may be at the same place, Protestantism holds its head high and denounces the Catholic Church as fallible, corrupt and soul-destroying. At one time, Baptists are the sect every where spoken against: at another time, Quakers. Here Unitarianism is orthodoxy and Trinitarianism heterodoxy: there it is Trinitarianism that is orthodox and Unitarianism that is heterodox. These are only samples; and are they not enough to show that in the eye of a religious bigot, right and wrong are arbitrary, temporary, geographical matters, dependent upon latitude and longitude, upon times and seasons, upon individual judgment, upon numerical strength, upon political power? In certain religious circles where members of churches have attained that high degree of spiritual excellence that with a proud humility they can look down upon their christian brethren and thank God that they are not as other men are, in such circles it is not always easy to say whether Catholics, or Unitarians, or Universalists, are the best abused of the Christian sects at the present day. Probably each in its turn, receives that distinction according to circumstances, as the nearest and most pressing danger is always that which is most dreaded. Be that as it may, it is certain that Universalism receives no small share of the unprovoked vituperation of self-styled evangelical orthodoxy. What is the source of this holy horror? What is the nature of the doctrine against which it is directed? Is it altogether vile? Has it no redeeming feature? Can no good thing come out of this Nazareth?

In reply to these queries, I remark in the first place, that Universalism is an attempt to solve on Christian principles the great question of the ultimate destiny of the human race. This is a question which has not only engaged the attention of philosophers, but which must engage the attention of every human being that feels and observes and reflects. What am I? Whence have I come? Whither am I going? What are the principles of the Divine Government under which I live here? What are the principles of the Divine Government under which I shall live hereafter? These are the questions which Universalism professes to solve. The attempted solution may be unsuccessful; but the honest attempt to solve them is pardonable, nay praiseworthy. Do not such questions involve the essential ideas of all religion? Does not indifference to all such questions involve or constitute a state of total irreligion? Does not a mind absorbed in such questions mean a mind absorbed in the highest thoughts and duties and hopes of life? But Universalists, it will be said, are not stigmatized for entertaining such questions and trying to answer them, but for the conclusions at which they have arrived on such topics. Conclusions at which they have arrived! Who art thou that judgest another man's servant? How have you arrived at conclusions which are to forestall all liberty of examination and judgment, and which are based on the assumption of your own infallibility? Your conclusions differ from theirs as widely as their conclusions differ from yours, and the difference does not establish the truth or falsehood of either. True, it is rejoined, there must be no restrictions on the freedom of investigation, except those which are imposed by the eternal principles of religion and morality; and the objection to the conclusions of Universalism, is that they are of immoral tendency. This is a practical objection and its weight can be estimated only by comparing the tendency of the Universalist doctrine with that of the doctrine to which it is opposed. Since the Universalists and their opponents agree that the virtuous, the good, the pious, the regenerate, will be happy hereafter, the sole difference relates to the disposal of the wicked after death, in a manner that shall be consistent with the known and acknowledged perfections of the Deity. The doctrine of the one party is that the wicked will be eternally damned and of the other, that the wicked will be eternally saved, and the question is, Which of these has the best or the worst moral or religious tendency? Now the tendency of the doctrine of eternal damnation is to make us conceive of God as a malevolent and vindictive being, since he must thus have created a large proportion of the human race only to make them forever miserable. This uproots the very foundation of all morality and of all religion, by destroying the idea of God's goodness, that is, the idea of God who alone is perfectly good. There is a modification of this doctrine which seeks to escape from this difficulty. The damnation of the wicked is made to consist not in eternal misery, but in utter annihilation; but in avoiding Scylla this is to fall into Charybdis. For this doctrine of the annihilation of the wicked makes us conceive of God as an imperfect being, who creates men for purposes which their sinfulness defeats, and who corrects his own mistakes and punishes their guilt by hurling them into non-existence. Thus the doctrine of eternal damnation in the form either of eternal misery or utter annihilation, assails the essential perfection or the moral goodness of the Deity. What immoral or irreligious tendency on the part of Universalism can counterbalance this? On the other hand, the tendency of the doctrine of the universal immediate

lvation of the wicked after death, which, if I am rightly informed, is the prevalent doctrine among Universalists in this country, involving as it does, a denial of all future retribution or discipline—the tendency of this doctrine is also to my mind clearly immoral and irreligious, because it snaps the link that connects a present and a future world, that connects our character in this world with our character in the next, that connects the Divine government in this world with the Divine government in the next. It destroys the continuity of human consciousness and divine order. There is a modification of this doctrine also, which seeks, and I think successfully seeks, to escape from this difficulty. The salvation of the wicked is regarded not as being immediate and instantaneous after death, but as progressive and ultimate, the effect of moral and spiritual growth under wise and merciful divine discipline, begun in the natural and carried on and completed in the spiritual world. Thus the connection between a present and a future world; between the life we live and the dispositions we cherish here, and the life we shall live and the character we shall sustain there; between the discipline and government to which we are here subject and the discipline and government to which we shall there be subject—this connection is maintained; while at the same time we retain the idea of our God and Father in heaven, ever willing the happiness and the holiness of his creatures, and, in the natural and in the spiritual world alike, guiding all things to this blessed consummation. This appears to me to be the most natural and consistent form of the Universalist doctrine, although I am bound to add that according to the information I possess, it is not that which is most commonly received and professed in this country. Both the forms of the Universalist doctrine, however, embody the idea of the paternity of the Divine character. And is not this conception of God's character equally sustained by reason and scripture? Is it not as dear to the affections as it is to the understanding, drawing the heart by love to God, who will have all men to be saved and to come unto the knowledge of the truth? Thus there are four doctrines prevailing in the christian world in relation to the future fate of the wicked, the doctrine of eternal misery and the doctrine of utter annihilation, which are embraced in or compatible with Calvinism; and the doctrine of immediate salvation and the doctrine of final restoration, which are forms of Universalism. I have no doubt that the tendency of Calvinism in its most mitigated form, is worse than that of Universalism in its least defensible shape.

I haveto remark in the second place, that Universalism is the natural product of Calvinism, although Calvinism has proved a very unnatural mother to her own offspring, which she refuses to recognize. The majority of Christians are so accustomed to receive the doctrines of their faith on trust, that they admit only those consequences which are expressly assigned by their teachers, overlooking others which are equally legitimate, but which it is left to some acute or conscientious intellect to develope. There is no doctrine of Calvinism which is believed so earnestly, cherished so fondly, defended so warmly, as the doctrine of the Atonement. Most Calvinists believe this doctrine just as it is presented to them, that if they have faith in the merits of Christ, in his sufferings, in his death, in his atoning blood, they will be saved. This is all they are told and all they believe. But others, at a certain period in the history of religion in England, looked a little more narrowly into the grounds on which the efficacy of Christ's atonement is made to rest. Sin, it was said, is an infinite evil; and it must have an infinite atonement; and in order to an infinite atonement, it must be made by an Infinite Being, that is, by God, since God alone is infinite. Here the popular doctrine of the atonement stops. But the inquirers after truth to whom I have referred, took one step further. An infinite atonement, said they, by an Infinite Being, must have an infinite efficacy, and an atonement of infinite efficacy can leave no human being unbenefitted by its influence. In other words, it has efficacy to save all and, therefore, all must and will be saved. To suppose that the blood of Christ has a virtue to save all and yet that all will not be saved, is to suppose that a part of that virtue is lost, destroyed; that the blood of Christ is like water spilt on the ground; that the purpose of God's mercy in the death of Christ is only partially fulfilled and is in part defeated. Here we have the doctrine of Universal salvation deduced by irresistible inference from the Calvinistic doctrine of the atonement. Let any Calvinist assail this reasoning and he will find himself, perhaps to his own surprise, engaged in assailing the value of his favorite and cherished doctrine, in disproving the infinite efficacy of an infinite atonement for infinite guilt. Although the doctrine of universal salvation has been taught more or less in all ages of the Church, yet this was the form in which it appeared in modern times, when Universalism was first organized in England into a distinct Christian denomination. It was an off-shoot from Calvinism, and it is somewhat too much for Calvinism to deny the relationship or to disclaim the responsibility. The first modern organized Universalists were, I believe, Restorationists, that is, without denying the doctrine of future retribution, they believed that God would ultimately, at some future but indefinite period, through the imputation of Christ's righteousness and the efficacy of his atonement, restore all men to his favor. This was the only kind of Universalism with which I was acquainted, until I came to this country. Here I have found that Universalists generally reject the idea of future discipline or retribution, and believe that all men are introduced into a state of happiness immediately after death. I have already slightly indicated the chief objections that appear to me to lie against this view. If I do not misinterpret the expressions of opinion which I occasionally meet with in reading and in conversation, there is a willingness on the part of many Universalists to re-consider this aspect of their doctrine with a view to bringing it into greater accordance with the prolongation of individual consciousness and the consequent reality of a future state, with the principles of human nature, and the order of the divine government. However this may be, whether I consider the nature of the Universalist doctrine or its origin, I can see no ground for that sectarian bitterness and theological odium which have been and are so unsparingly directed against Universalists and Universalism, by those who claim to be exclusively evangelical and orthodox,and who with the effect and in the spirit of Jewish self-righteousness say to each Universalist, Stand by thyself, come not near to me, for I am holier than thou. Alas! how can any professing Christian flatter himself that he has the spirit of Christ when he treats his fellow Christians, to whatever extent they may be deemed mistaken or erroneous, with such unchristian pride, contempt, and intolerance! The greatest of all heresies is an unchristian spirit.

I have left myself but little space to speak of Universalism in those particulars which do not specially relate to its peculiar and distinguishing doctrine. Waving that doctrine, the Universalists are, in belief, one of the most liberal and enlightened of Christian denominations, and, in practice, one of the most consistent and exemplary. With regard to their belief, we have seen that Universalism sprung out of Calvinism, and that the doctrine of Universal Salvation was a logical deduction from the doctrine of an Infinite Atonement. At first, with the exception of the doctrine of partial salvation, they retained all the other doctrines of Calvinism, such as hereditary guilt, total depravity, imputed righteousness, and propitiatory atonement. But the freedom with which they had dared to reject the doctrine of partial, and to assert the doctrine of Universal Salvation, led them to examine the scriptural and rational ground of those other doctrines; and an unbiassed examination is all that is necessary to cause their rejection. The consequence is, that large as the denomination has now become, and larger as it is daily becoming, I consider it highly improbable that there should be found a single Calvinistic Universalist within its pale. Universalists are universally anti-Calvinistic, for if any are otherwise they connect themselves with Calvinists, and not with Universalists, as in the case of the late distinguished John Foster who, although a firm believer in the final restoration of all men to the favor of God, was in other respects a Calvinistic Baptist, and lived and labored amongst that class of Christians in England. Universalists then are anti-Calvinists, in one word Unitarian, in their general belief; Unitarians, not only in the doctrines they hold, but in the principles, the free, practical, and comprehensive principles, which underlie those doctrines and constitute their spirit and life. Unitarians, above all others, should look upon Universalists as fellow-laborers in the good cause of diffusing sound, and just and pure, rational and scriptural views of Christianity.

I have said that Universalists are consistent and exemplary in practice. I speak of course only to the extent of my own personal observation, sustained by the candid testimony of impartial observers, belonging to other Christian denominations. It is the miserable expedient of those who vilify Universalism to affirm that the doctrines of Calvinism are alone adequate to enable a man to live purely and to die happily; and to deny that the doctrines of Universalism are sufficient either to guide in life or to sustain in death. What can this self-glorification prove, but the blindness and bigotry of those who indulge in it, their ignorance of the extent of immorality, infidelity and mental misery, which Calvinism has produced, their ignorance of the pure and lofty virtues in life and in death, which have co-extsted with a cordial belief in Universalism, and their ignorance of the first principles of human nature which do not require that a doctrine should be true, but that it should be truly believed, in order that it should afford both support to virtue and consolation under affliction? Idolaters, Mohammedans, Infidels, are known to have departed this life in perfect peace of mind, nay, in some instances, with sublime and ecstatic joy. Does this prove the truth of Idolatry, of Mohammedanism, of Infidelity? Or is the truth of Christianity or Calvinism disproved because some Christians, and most markedly Calvinistic Christians, die in fear and doubt and

distrust? When will the Christian world rise above these inanities, puerilities, anilities? Brethren, be not children in understanding! Howbeit in malice be ye children, but in understanding be men. Without assuming either the truth or the falsehood of their characteristic doctrine, by the very nature of that doctrine, if it is embraced honestly and intelligently, Universalists must be, cannot but be, large-hearted, true-souled men, living in love, and loving in life. According to their belief God is their Father and the common Father of all—Christ is their elder brother, and all men are their and his brethren—Religion is Morality and Morality is Religion—Salvation is Sinlessness, and Sinlessness is Salvation—and a blessed futurity for all is the destiny of man and the will of God. Who with a truer, deeper, heartier, holier emphasis, can pray, *Our* Father, which art in heaven—*Thy will* be done?

THE CHRISTIAN AMBASSADOR.

New-York:

SATURDAY, JULY 8, 1848.

S. C. BULKELEY & CO., PUBLISHERS.

BLEECKER STREET SUNDAY SCHOOL.

The annual excursion of the above named School, will take place on Wednesday of next week, 12th inst. For particulars see last weeks paper. The notice was omitted in the Messenger this week by mistake.

THE PARABLES.

We have before us a work designed for Sabbath Schools, from the pen of Rev. F. D. Huntington, of Boston, entitled "Lessons on the Parables of the Savior," which we have read with a high degree of satisfaction. Though it is not very thorough in its expositions of the doctrines of the parables, it gives a general idea of the doctrine taught in each one. The author seems to have been more anxious to unfold the moral instruction of the Parables, than the doctrinal. In his brief Preface, he says—"My main object, therefore, has been to apply the practical doctrines of Christ, illustrated as they are with peculiar power in his parables,—Repentance, Trust, Purity, Fidelity, Self-control, Truthfulness, Justice, Mercy, Devotion, Love, —to apply these, with all possible simplicity, to the hearts of the young. Subordinate to this, the purpose has been two-fold: first, to transfer the learner, as completely as might be, into the scenes and customs amidst which these parables were actually spoken by Jesus; and secondly, to bring the sacred influence of the parables into the familiar sphere where the scholars are daily living, into their homes, their employments, and their pleasures. On the one hand, I have thus sought to throw light on the *original* force and meaning of these beautiful passages, and on the other, to secure a direct application of them to *present* duties."

If we were disposed to criticise the work, we should say, that the author chiefly errs in supposing, that the Parables were designed to have an application to mankind in all ages of the world. We do not think, that he has any authority for giving them this general character. We are certain, that they had reference to the peculiar circumstances of those to whom they were addressed, and were designed to exhibit their character, to enforce the duties devolving upon them, the fearful judgments which would follow a neglect of those duties, and the rich awards which awaited those who were faithful. Many of them had a special reference to the overwhelming calamities soon to fall upon the Jewish nation, and were intended to impress upon the minds of the Christians, the solemn fact, that if they proved recreant to the Gospel, they would share with the Jewish nation in those calamities. Such we believe to have been the design of the following Parables —The great Supper—The King going to War—The Unjust Steward—The Rich Man and Lazarus—The Parable of the Net—The Parable of the Vineyard—The Parable of the Ten Virgins—The Parable of the Sheep and the Goats. There are others which we should class with these. Centuries ago therefore, these Parables had their fulfilment; and we do not see the slightest authority in the New Testament for applying them, either to the present time, or the future state. We may it is true, gather instruction from them, which we can apply to all ages of the world. They show us the great principle of the Divine administration; and as such, are full of instruction to us. We may draw from them important doctrinal and moral lessons, and powerful motives to duty. For instance, though the judgment described in the Parable of the Sheep and the Goats, took place at the destruction of Jerusalem, and had its complete fulfilment in the separation which was then made, and in the rewards and punishments which followed, we learn from it, that God is a righteous Governor and Judge, and will certainly reward the good and punish the wicked.

As specimens of the error of which we have spoken, we will give the following examples. In explaining the Parable of the Tares, the author asks—

Q. When Jesus says "the harvest is the end of the world," what time does he refer to?

A. By comparing different passages together, many learned students of the Bible have thought that he refers to the end of the religious system then existing in Judea,—the end of the Jewish dispensation,—which took place a few years after Christ spoke these words, when Jerusalem was destroyed by the Roman armies.

Q. What do you understand by the phrase, "the reapers are the angels?"

A. At the harvest there are always reapers; and at this "harvest," when good and bad persons are to be gathered together, like sheaves of grain, to be removed into another scene, those who gather them will be the *angels*, that is, the *messengers* of God.

Q. If Jesus means by "angels" spiritual and heavenly beings, must he not speak of them in a wholly *figurative* sense?

A. He must, for the angels would not, of course, literally *reap* men; but the word "angel" means *messenger;* and God may use, or may permit his Son to use, any of his creatures, on earth and in heaven, as his messengers.

Q. In verses 40–42, we are told what will become of the wicked; why is their future misery described by the Savior as like that of being burned in "a furnace of fire?"

A. Because the remorse and shame they will suffer is like the anguish of fire burning the body; and this image was naturally suggested by his having just said that the *tares* (which stood for the wicked) were cast into the fire.

Again—in explaining the Parable of the Sheep and the Goats, the author says—

Q. When did these judgments, indicated in this parable, begin to be executed?

A Immediately after the time of Christ, and especially at the destruction of the Jewish nation, when the unrighteous were severely punished.

Q. How long will these judgments continue to go on?

A. As long as we continue to be conscious and responsible beings; that is, forever.

Here we see, that that, which was special is made general. A special judgment which took place nearly two thousand years ago, is applied to that judgment which Christ is now executing, and which he will continue to execute until he delivers up the kingdom to the Father. We are surprised at this error, for the Parable says—"*When* the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left." That this is a part of the discourse commenced in the 24th chapter, the author admits. It must then, have sole reference to the com

ng of Christ, at the destruction of Jerusalem, and the judgment which was then executed.

But while we dissent from these views of the work, we confess ourselves pleased with its general character. The first lesson on Parables is very excellent, as the following extract will show—

Q. What is a Parable?

A. It is a story, or fable, told for the purpose of teaching some truth.

Q. Are the things that are related in parables things that have really happened just as they are told there?

A. They are not; the speaker or writer only *imagines* them to have happened.

Q. Are the persons who are spoken of in parables *real* persons?

A. They are not; they exist only in the imagination or the thoughts, and therefore may be called imaginary persons.

Q. Is there any falsehood in thus relating things that never took place and the actions of persons that never lived?

A. There is not, because it is always well understood by those that hear or read the parable that it was not intended to represent *facts*, but was meant as a fiction.

Q. What would make a parable a falsehood?

A. If the speaker or writer had any intention to deceive others, and to make them believe something that is not true, then he would be guilty of a falsehood.

Q. What, then, may a parable be said to be?

A. An indirect way of inculcating an important lesson, or teaching truth by a fiction.

Q. What other name may be given to a parable?

A. It may be called an allegory, and sometimes it is only a comparison of one thing with another, for the sake of illustrating it, or making its meaning more plain

Q. Suppose you wished to show some one how much better it is to be kind than to be selfish, how might you attempt to do it?

A. I might simply say that it is better to be kind than to be selfish.

Q But would this be sure to make an impression, and be remembered?

A. It would not.

Q. How then might you make this important truth more striking and impressive?

A. I might use my imagination, and tell a story of two children, one of whom should be kind and the other selfish; I might give them names, and speak of them just as if they were real children; I might fancy a place for them to live in, and describe that, and then I might go on to show how much more noble, useful and happy, the kind child would be than the selfish one. This would be a parable; and I should show by it how much better kindness is than selfishness.

It was important that the author should commence his work by clearly defining the nature of a parable. On this he is very clear and peculiaaly happy in his illustrations: He shows that a parable has two parts—the narrative or ficitious history, and the doctrinal or moral truth which the narrative was designed to represent. In explaining a parable, therefore, we are not to receive the narration as truth; for it may be purely ficitious; it may be made up from manners and customs which have not the sanction of religion, or of opinions which have no foundation. The Parable of the Rich Man and Lazarus, shows the importance of distinguishing between the narrative, and that which the narrative was designed to represent. The narrative of that parable is made up from the Jewish opinions about heaven, hell and angels. In selecting those opinions from which to frame a narrative, Jesus did not intend to recognize their truth, any more than Jotham intended to say that the trees once had a meeting for the purpose of choosing and annointing a king. Most commentators in explaining the Parable of the Rich Man and Lazarus, overlook this fact. Because the narrative says, the rich man died and went to hell, they infer that there must be a hell in the next world. But by the same rule, they must infer that there must be a hell of literal fire, a great gulf between heaven and hell, and that the inhabitants of hell can look across the gulf into heaven, and converse with the people of heaven. Our author has in part fallen into this error.

Q. The rich man is represented as dying, and being afterwards in hell: what is the word for "hell" in the original, and what is its signification?

A. The word is *Hades*, and it signifies *the place of the dead*, or the place where all the dead were supposed to dwell together.

Q. Does Jesus mean to say that there is such a place as this Hades is described to be?

A. He does not; he uses the word as it was used by the men of his time.

Q. Dives and Lazarus being thus represented in the parable as being within sight of each other, and Dives being in torment, what does he ask?

A. See verse 24.

Q. Why should he say "*Father* Abraham?"

A. All the Jews regarded Abraham as the *father* of their nation.

Q. What reply is given to the rich man, and what reason is assigned for refusing his request?

A. See verse 25.

Q. However much some of us may suffer on earth, more than others, and however unequal our lot may seem here, with regard to sickness, trouble, poverty, &c. what are we to believe respecting our future condition?

A. That our righteous Father will give us a just recompense, and, just so far as we are good and holy, will afford us peace and enjoyment in proportion to our earthly sorrows.

Now, if as the author intimates, this parable refers to Jews and Gentiles, how does he gather from it any light respecting the future condition of individuals? The life time of the rich man must represent, not the life time of individuals, but the life time of the Jewish nation. The death of the rich man must represent, not the death of individuals, but the death of the Jewish nation. The torment of the rich man in hell, must represent, not the future torment of individuals, but the torment of the Jewish nation.

We will conclude our notice of this interesting and instructive work, by one more quotation from the Preface. We quote it to express our hearty approval of the idea it contains. We can say, sincerely with the author, that "it is the confident belief of the writer, that a deep wrong is done to children when they are treated as incapable of grasping the great points of spiritual doctrine revealed in the New Testament, and are put off with the external matters of geography, history, or passages committed to a verbal memory;—as if *to be Christians* were something that they must wait for, as an attainment of later years."

The work is an 18 mo. of 250 pages, neatly printed by Crosby & Nichols, 111 Washington Street, Boston, and is for sale by Francis & Co., of this city. O. A. S.

ORDINATION OF BR. C. A. SKINNER, AT DEXTER, N. Y.

We learn from the Magazine and Advocate, that Br. Charles A. Skinner, a recent graduate from Clinton Institute, was ordained to the work of the Gospel ministry, at the close of the N. Y. State Convention at Watertown, on Thursday evening, June 1st. The services took place in the Universalist church at Dexter, where Br. Skinner is now preaching. The following was the order of services on the occasion:

1. Reading Select Portions of Scripture.
2. Introductory Prayer, by Br. H. L. Hayward.
3. Sermon, by Br. D. Skinner, from Eph. iii. 8, 9.
4. Ordaining Prayer, by Br. P. Morse.
5. Delivery of Scriptures and Charge, by Br J. M. Austin.
6. Right Hand of Fellowship, by Br. J. H. Stewart.
7. Anthem.
8. Benediction by Br. C. A. Skinner.

The people of Indiana are to vote, this month, on the question of free schools. There are 38,000 adults in the State, unable to read.

Foreign Correspondence.

LETTERS FROM BR. BALCH.

No. IV.

FINTONA, COUNTY TYRONE, IRELAND,
May 29, 1848.

BR. EDITORS:—I am here yet, and as Br. ——— is doing up the business of visiting, I will do my best to bring up the arrears of my scrambling journal.

We left Cork at 8 o'clock, May 19, *on the coach* for Killarney. Traveling in this land is somewhat different from what it is in ours. The coaches are huge looking vehicles, arranged for *four* inside and *ten* or *twelve* outside. Aristocracy and democracy. About the proportion, now-a-days; and, thank fortune, the latter gets the *ascendency!* as it will sooner or later in this country, though the many are now crushed under foot and set at nought by the few. *Of course*, we took the out side, for the double reason, of cheapness and better seeing. In fact, many who pay for *in* side seats ride *out*-side, in good weather. Had that rule been reciprocal, we had got a less drenching than we did that day. But the seats inside are so constructed that those occupying them can see very little of the country through which they pass. We came to see, and so improve every opportunity to do so.

The road to Killarney lays, for some miles, along the valley of the Lee, a pretty little stream, called a river here, with us a rill, or a brook. The scenery, a portion of the way, was pretty, though lacking the grandeur we see in many parts of our country, being so destitute of forest trees. We passed numerous castles on our way, all forsaken and fast going to decay, with one exception, like the institutions which built them. At noon we passed through Macrooniss, the only town of consequence on our road. It is a miserable town, entered through a narrow street of huts, not over seven feet high, with thached roofs. Men, women and children, here, as every where we went, were loitering about in rags, the most degraded, woe-begone looking set of beings a man ever laid eyes on. There is a *living* castle in this town, which we viewed outside hastily, while changing horses. On coming out of the grounds a ragged man asked us to pay him for saying we should have to "run in and see it." But such is the custom all through this impoverished land. Every means but the right, is resorted to to get something to live on. Hence *claimants* and beggars stare one in the face every where.

It commenced raining hard and we all got a severe drenching, save one man who was well provided with an India rubber coat. There were no passengers inside, but no one was permitted to enter "having taken an outside seat." It cleared up however and we arrived very comfortably at our journey's end, before night, and found ourselves *a drying* by a good turf fire at the Hotel of Mr. Roach, close on to the shores of the "Isles of Killarney." After supper we were introduced with due formality, to "Sir Richard Courtney," a Knight of famous note in the annals of social engineering among the scenes of this interesting region. If I may venture to perpetrate a couplet, I should say of him,

> He possesses just enough of the Blarney
> To make interesting the scenes of Killarney.

He informed us, during the discharge of the duties of guide, that he was decended from the Royal family of France, and that his ancestors had long enjoyed a Baronetcy—I forget where, at Constantinople or somewhere else—as good a title as many others. He took us to the Torch Falls, a romantic spot, a mile or more from our Inn. The water of the Styx, which flows from a lake near the top of Mangerton Mountain, called the Devil's Punch-Bowl, where the O'Donahue, formerly occupant of Ross Castle, on an Island in the neighboring Lakes, used to meet his dark majesty and drink whiskey punch with him; is here precipitated, almost perpendicularly, down a ledge of rocks 70 feet. It being much swollen at this time, it made a fine cascade. Above the fall we had a fine view of the Lake, Mountains, and vales about them, and also of the village and rich lands around it. It was a splendid scenery. In natural beauty it is rarely excelled, never surpassed. But at this moment it was uncommonly fine. The setting sun had just burst through the dark curtain which had hung over it for some hours, the broken edges of which were tinged with golden light and sent out his farewell smiles before going to his rest behind the Brandon hills on the bosom of the wide Atlantic. Dark rugged mountains rise high on our left. The silver Lakes, gemmed with Islets, lay sweetly before us. The gray Castle of Ross rose in sullen pride from the midst of a copse of trees. Just beyond, on Innisfallen, were the ruins of the old Monastery; and nearer by, on the main, sweetly embowered in trees, was the fine old Abbey of Mucruss. To our right stretched out as beautiful a tract of gently rising land as man ever looked on. Beyond the Lakes were the mansions of several wealthy men. Among them those of two brothers of the distinguished Daniel O'Connel, a name dear to every true Irishman, and evermore to be blended with the history of this, at present, distracted and wretched country. The house of the lovely "Kate Kearney," was in the same direction, which is shown to travelers passing that way. In short, it was a magnificent landscape, as a whole, the finest we ever looked upon. The enchantment of that hour is too indellibly impressed on my mind to be erased, so long as memory shall last, I was completely entranced. But my thoughts wandered from that lovely and delightful spot to scenes more dear, far away in my own native land, and my heart's warm prayer went up to God for his kind care and protection to be with them all.

The next day, mounted on ponies, we ascended to the top of Mongerton, one of the highest peaks in Ireland, and an object of special interest to the numerous visitors who annually resort to this romantic part of the country. Two Englishmen, who had come with us from Cork, joined our party. We mounted and found Sir Richard on foot with cane in hand. We said, to him, "is your Lordship to go on foot? That will never answer, you are too old, too infirm, and too honorable, to be reduced to such a laborious service. And beside that asthma which seems to trouble you, might deprive us of your company. Go and get a horse, we will pay for it." It would have done you good to see with what dignity he mounted and rode, with trumpet in hand, before our cavalcade. The ascent was very easy, a road having been constructed last year, more than half the way. The view from the top was grand, taking in a wide range of country in every direction and of every description, from the finest plains to the most broken crags and desolate mountain ranges, with the Lakes just below us on one side, Kenmore bay on the other, the hills of Glengariff and Bantry bay beyond with bold headlands jutting out into the sea still farther on. East and west extend the broken and ragged ridge of mountains, of which Mangerton is a part; one of which is the highest in Ireland. To the southeast, and all along the north was spread out, in mellow contrast, the most beautiful lands on earth, checkered all over with small fields of tillage, pasture, meadows, and bog lands, and dotted with white huts, and small clumps of trees. Close to us, near the very top, is the Devil's Punch-Bowl, a fine oblong sheet of water, a half mile in circumference. Just east of it, separated by a narrow rocky barrier, is the Herse Glen, 150 feet deeper than the Bowl, and at the bottom, O'Donohoe's "horse pond." The glen is completely surrounded

except in a narrow winding outlet, by the steep mountain and is, at the top, not a quarter of a mile over. From this we were taken along the north of the Bowl to see "O'Donohoe's vast basin, soap, and towel; His pulpit and reading desk, and the quoit with which he used to try hands with the Devil. His coffee cup and wine glass, are also shown down the the west side towards Tarc Mountain, and his horse is seen drinking in the lake below.

I ought to add here that five men, two boys and four women followed us up and down the mountain, the men to hold the horses, or to do any thing to get a chance to get a sixpence out of us; girls to give us "Goat's milk and Mountain Dew." The young women, were barefoot and bareheaded. They had a wooden mug partly filled with milk, with a cup set in the top, and a small square bottle with whiskey. Those they mingled in the cup, in such proportions as were desired by persons using the article. They would run or walk over the rough stones to keep up with our horses. In ascending the mountain they would some times hang on to the horses tales to help themselves along. It was a sad sight to see these girls in such a deplorable condition. Their parents live at the foot of the mountain, in a most wretched condition, and they follow this business during the visiting season, depending upon the generosity of the visitors to give them something, for it is only a system of begging, they have adopted for a livelihood. They are smart, healthy girls, of good morals, but destitute of education or other means of subsistence. They, as well as every body else, old and young, male and female, are dreaming and wishing for means enough to get them to America. That is the great object of their hearts. Every body, in every place, is talking about it. Numerous persons, men and women, offered to work for us a year if we would get them to America. Many are willing to start right off with us if we would take them. They think every American rich, and benevolent, and honest. Three of these girls followed us, the night before, to the Falls, and sung us some Irish songs.

After descending and taking a lunch, we took a boat for a ride among the beautiful Islands of the lakes, several of which we visited. Dinas, where grows the Arbutus wood, Innesfallen, Ross Castle, the cottage and grounds of Lady Kenman, &c. Ross Island is a most enchanting spot; a lovelier I never saw. We afterwards walked to the village and back. The streets were full of the most wretched, ragged set of beings we had yet seen. Strange that a region so beautiful and bountiful by nature, should be cursed with such an impoverished people as oppression keep in this place, for here "only man is vile." Prolific ground for reflections! These people form a sad commentary upon the dignity of human nature, viewed in comparison with surrounding objects. My heart turns away with disgust. I would fain forget, but I cannot.

The next morning, being the last we were to spend in the midst of these enchanting scenes, I rose early. As no one was stirring I started out alone, and walked along the road towards Kenmane. My route, after winding round Mucruss Lake, entered at once into the wildest mountain scenery. I wandered on wrapt in the contemplation of the sublime scenery around me, till I reached the Police station on the highest ridge, a distance of 8 miles. I had completely forgotten myself, where I was or where going to, till looking at my watch I saw it was near 8 o'clock, the time appointed for breakfast. To return was less agreeable. On my way I met a young woman, barefoot and bareheaded, who told me she was going to Dunmore Castle, a distance of 25 miles, to see a brother. I also met a man and two young women driving two yearlings. They were singing Irish songs; for, I should say, that the common people speak the old Irse or Celtic language in their common conversation. I never wandered the same distance amid a finer scenery. I have seen grander, wilder, but never more beautiful. The sharp peaks, rocky, or covered with heather, treeless and shrubless, the narrow, crooked lake, reveling away in towards the Gap of Dunlow, a sort of a look out tower of Lord Kenman, with a new handsome cottage for his forester, far up the side of a high mountain, and every thing appeared novel and attractive to look upon. I returned time enough to breakfast at 11, to the comfort of the rest, who were troubled for my safety, not knowing where I had gone.

Yours, &c. W. S. B.

BROOKLYN SUNDAY SCHOOL EXCURSION.

The annual excursion of the above named School, which took place on Wednesday of last week, was one of the pleasantest affairs of the kind within our recollection. At the appointed hour, the company numbering about five hundred, left the depot at the foot of Atlantic street Brooklyn, and after a very pleasant ride in the cars of an hour and a half, landed at Brushville, in the vicinity of one of the most delightful groves in the country.

After the introductory religious exercises, which consisted of singing by the children, prayer, and addresses, by the Clergyman present, the company devoted themselves to such innocent recreations as were suited to their taste. Some found enjoyment in one way and some in another, and so happy did the children seem that we verily believe that an equal amount of mirthfulness and hilarity, is seldom crowded intothe same space of time. The delightful strains of music from the fine band in attendance, added much to the pleasures of the entertainment. The Brooklyn friends had provided in rich abundance of the luxuries, as well as the necessaries of life, to which all present received a cordial welcome, and none we believe, were reluctant to render ample justice to the entertainment so kindly offered. The day, though somewhat warm was rendered agreeable by the fine breeze stiring through the grove. At a very seasonable hour the company set their faces homeward, and every thing passed off without a casualty of any kind to mar the joys of the occasion. S. C. E.

BR. E. M. PINGREE.

We are pained to learn, that this talented and faithful Brother, who has been settled for a few years past in Louisville, Ky., is in a very feeble state of health. He has had two or three attacks of bleeding at the lungs, which were of so severe a character, as to excite the fears of his friends and physician. The particulars of his illness were given us by Br. Gurley, of Chicago, brother of Br. J. A. Gurley of Cincinnati. Though not without hope that he may recover, he thinks his case very critical. Br. Pingree is a young man of great moral worth, and of excellent talents and attainments, and has done as much for Universalism in the West, as any man now living, of his age. By his preaching, his discussions, his writings, and his daily life, he has exerted an influence that will be widely felt for many generations. He has travelled extensively, preached incessantly, and been a constant contributor to the Star for many years. He has the warmest love and the sincere respect of all who know him. May a kind Providence spare him to our Zion. O. A. S.

The Star says—We are happy to say, that Br. Pingree has been gradually improving since our last paper was issued. The hemorrhage of the lungs has ceased entirely; and he has gained strength sufficient to walk about the house and yard. Appearances indicate that he can soon ride several miles daily.

ERRATA —In Br. Greenwood's article, on Millerism, published in our last number, near the close, "men must be punished," should read "*furnished*."

A FAREWELL SERMON.

Our thanks are due to Br. A. Tompkins, for a copy of an excellent sermon, delivered by Br. Chapin, to the 2d Universalist School St. Church Boston, April 30, 1848. The sermon is one of Br. Chapin's best, and was highly appropriate to the occasion—the close of his labors in Boston. Our readers will be pleased with the following extracts. On the error of frequent changes in our ministry, he has the following important remarks:—

"I have not the time, nor is it necessary upon the present occasion, to speculate upon all the causes of this instability. But I will suggest two or three. One cause, I think, is *extravagant expectation* on the part of the people. They set up an ideal standard, to which few ministers can conform. They want the minister to be brilliant yet solid, learned yet fluent, eloquent and argumentative, philosophical and scripitural: to preach against sin, yet touch no exciting topics, or else to do nothing but handle exciting topics, to the exclusion of other things. They want him to be dignified yet easy in his manners, sedate yet genial, to know everybody at first sight because they can readily recognize him; to fill the whole round of ministerial duty, and to be equally excellent upon every point; in short, to be that rare man—a first-rate preacher and a first-rate pastor. Now, here is an expectation that can but seldom be answered. It is certainly a desirable ideal, but people should be content with an imperfect realization of it: and I fear that a failure to exercise a spirit of compromise and consideration is one cause of these frequent ministerial changes.

* * * * *

But to return to the general current of my remarks, I would say that, in connection with this extravagant expectation on the part of the people, there is often a false expectation. They do not consider the true object and work of the ministry. They look too much for brilliant display and intellectual excitement, not realizing that the best result of pastoral labor is the increase of faith and righteousness in individual souls; the gradual ripening of a parish in divine graces, by steady and faithful effort. Hence many a workman well calculated to produce this great result, may be turned away in the very midst of his usefulness, because his gifts are not splendid and popular."

The following remarks upon doctrinal preaching, are worthy of special attention:—

"But it may be suggested by some, that in the course of my ministry I have neglected the great *doctrines* of the gospel—That I have not dwelt upon them as much or made them as prominent as I should. I answer to this—that I would not depreciate those doctrines. I do not believe that virtue can appear in individual action without some definite views of truth in the individual mind. If an abstract faith is valueless, an abstract righteousness is impossible. Intellectual and moral conviction are both essential to right conduct. I would also recognize the worth of these doctrines in clearing away the atmosphere of doubt, in lifting the weight of anxiety and false fear from the human heart, in dissipating gloomy views of God and man, of the universe and religion, in reconciling the mysteries and explaining the problems of life, and by giving the soul a clearer and wider vision, animating it with a noble motive and dignifying it by a better faith. I would render due credit to every man who has gone forward to battle with false theories, and who, cleaving some new vista through the forest of theological error, has let in the sun-burst of celestial truth. But I do not believe that these doctrines are to be maintained only in the attitude of controversy, or that the religious world need be broken up into garrisons of hostile sects. I believe that truth is not merely destructive, but chiefly constructive. That it triumphs by affirmation rather than antagonism, that he does the best work who endeavors to apply and make manifest the excellence that is contained in any principle. If it is a neglect of doctrine not to dwell upon them in their controversial phase, not to reiterate them specifically in every discourse, then I plead guilty of that neglect. But I would say in extenuation that men are differently adapted. Some temperaments are peculiarly qualified for religous warfare—for the strong and logical defence of principles, and for the attack of opposing systems. To others this course is naturally repugnant; and they fulfil their mission in the cultivation of those practical graces to which all true doctrines tend. I find myself sympathizing most with the latter class. Nor do I think that all doctrinal preaching is necessarily controversial; or that they who base their practical argument upon certain great principles can be justly accused of neglecting those principles, although they do not always make a formal statement or defence of them."

AN ATHEIST AND FATHER MILES.

Father Miles. says the Primitive Expounder, informs us that some four or five weeks since, while in the town of Freedom for the purpose of preaching a funeral discourse, he was induced to attend and listen to a discourse from an atheist, by the name of Woodworth, or Woodruff. He contended that electricity was the soul or spirit of man, and the source from which all living beings were developed. It is the creator, and there is no God beside. He challenged the clergy to defend the Bible, &c. After concluding the lecture, he gave liberty for remarks. Father Miles arose, and urged his objections to the doctrine advanced. During the brief contorversy that ensued the lecturer said, the Bible is an absurd fable—it abounds in contradictions.

M. I deny that there is any contradiction contained in the Sacred book. If it abounds in contradictions, you can easily name a single one. Can you?

W. Well, there is one. The Bible says, God spake to Moses face to face, It says too, no man hath seen God at any time, nor can see him and live.

M. I cannot see any contradiction here: drawing his handkerchief from his pocket, while he stood directly facing the speaker, took hold of its corners with his hands, and raised it over his head, so as to completely cover his face, Sir! do not you and I now talk together face to face?

W. Yes

M. Can you see my face?

W. No.

M. Then where is the contradiction?

Here the congregation raised a shout of laughter.

OHIO STATE CONVENTION.

This Convention held its last annual session in Marrietta, Washington, Co., June 9, 1848.

We give an abstract of the proceedings as published in the Star in the West.

The occasional sermon by Br. J. A. Gurley, is highly commended in the account of the proceedings.

Brs. Eaton, Jewell, Campbell and Clark, were appointed Ministerial delegates to attend the next annual United States Convention, to be held the third week in September next, at Hartford, Conn., and Brs. Joseph Holden, Sen., J. C. Stanel, G. W. Shurragar, E. Burnam, S. D. Preston and Jas. Church, Jun., lay delegates.

The subject of establishing a Universalist College at the west, was taken up and discussed, and a Committee appointed to consider the matter, but so far as we can learn without coming to any definite action with regard to it.

After a free and warm expression of opinions, the following resolution was adopted by an almost unanimous vote of the council.

In view of the speculative theological questions which appear to agitate the Christian church,

Resolved, As the sense of this Convention, that in order for a man to be regarded as a Christian he should believe that the Scriptures of the Old and New Testament contain a special revelation from God, and that he should also believe in the teachings, miracles and resurrection of Jesus Christ, as recorded in the Evangelists and Apostles.

Adjourned to meet at 3 o'clock, P. M., on the Friday before the second Sunday in June 1849, at Columbus.

BR. GREENWOOD'S ARTICLE.

We would call the attention of our readers to the excellent article of Br. Greenwood, on the first page. The novelty of the views presented, as well as the ability with which they are set forth, will abundantly repay a careful perusal.

THE PENNSYLVANIA CONVENTION.

Our readers will find in this number of our paper, the proceedings of the Pennsylvania State Convention. Of the Resolution in reference to the College we have only to say, that we know of none among Universalists desirous of establishing such an institution as it condemns. The resolution respecting tests, speaks for itself. We want no test but the Bible, and we have never asked for any other. We most cheerfully extend our fellowship to any man who receives it as his rule of faith and practice. But we have no fellowship for those who pretend to receive it, and yet deny all its peculiarities, and place it on a level with the works of uninspired men. We have hesitated about publishing the Resolutions respecting Br. Moore. We think it wrong, in a religious body, to give publicity to proceedings against a man before he has had a trial. There is nothing to be gained by it; and it may be the cause of great evil. It is virtually condemning him, and in the most public manner, on more suspicion. We yield our convictions of right in the present case, simply because, as we understand the complaints against Br. Moore, they amount merely to this, that he has said, not what his opposers think untrue, but which he affirms he does not know to be true. It is alleged, too, that he is not willing to stand to his own statements. Such being the nature of the complaints, we concluded that we would publish the doings of the Convention entire, though we think that the Convention should not have asked for the publication of this part of its proceedings. It is not well to hang a man before he is proved guilty.

We have said thus much, not for the sake of controversy, for we will have none. Neither do we wish to be understood as expressing any opinion in regard to the truth or falsity of the complaints made.

NEW HAMPSHIRE CONVENTION.

The New Hampshire Convention of Universalists held its last annual session at Meredith Bridge, on the 21st and 22d, ult.

The occasional sermon by Br. L. B. Mason, is spoken of as a masterly performance. Among the resolutions adopted was one expressive of entire concurrence with the Boston Association in their action on the subject of Christian fellowship.—The unanimity with which our public bodies have spoken out on this subject, is truly gratifying, since it shows, not only the utter futility of the efforts of certain discontented and restless spirits, who, having themselves made shipwreck of the faith, have sought to stir up dissension among us, on a point where there never was any important difference among Universalists, in order that they might draw away disciples after them; but also, that the great body are sound to the core on the subject of Christian faith. We congratulate our New Hampshire brethren on the noble stand they have taken in this matter. The Convention was well attended throughout, and the services are described as having been of an exceedingly interesting and profitable character.

EVILS OF FANATICISM.

We learn with regret that there are quite a number of persons in various portions of this State, who are still afflicted with the Miller mania, ' Perfectionism," &c., &c. Some still indulge the wild vagary of the end of the world, and the common notion of a general conflagration of the Universe and the day of judgment. Others indulge the idle whim that they have become perfect—that they shall never die a physical death, &c.

In one of these families a child was sick, the parents refused entirely to send for a doctor of any kind, affirming that the Lord would cure it, until their neighbors expostulated with them and finally censured their proceedings when they finally called a physician—but too late. Nothing could be done. It lingered a short time and died! O, Fanaticism! Thou art both blind and cruel!—*Vermont Watchman.*

A WORD TO THE EDITOR OF THE TRUMPET.

We have such an abhorrence of any thing like controversy or bickering between the editors of our denominational journals that we are determined not to be coaxed or driven into any thing of the sort, by any thing that may be said or done to provoke it; and we simply refer to the course pursusd by Br. Whittemore in relation to us, for the purpose of requesting him to state the facts as they are, in relation to our "Foreign Correspondence," instead of giving currency to rumors, which though they may not be designed, are nevertheless calculated to deceive. The simple facts in the case are these. Br. Whittemore, though politely requested to do so, refused us the courtesy of publishing our announcement of that Correspondence, and instead of that, made his request to copy it, in such an ambiguous manner, as to lead many of his readers to suppose that instead of asking our consent to copy it, he had already obtained it in advance of every body else. It was in consequence of this unfairness on his part, that the paragraph was penned which has given him so much offence, and called forth his repeated ill-natured flings at us. If Br. Whittemore can find nothing better for the columns of his paper, than a controversy of the kind he seems to court in his notice of us last week, we will, in mercy to his readers, grant him free permission to copy so much of the Foreign Correspondence, or any other choice articles that he may find in the Messenger, as may be needed to fill the amount of space that that would occupy. S. C. B.

ORCHARD STREET SUNDAY SCHOOL EXCURSION.

The Annual Pic-Nic Excursion of the Orchard street Sunday School, will take place on July 7th. The commodious and staunch Steamboat Columbia, has been chartered for the occasion, and with Dingle's Washingtonian Brass Band, will proceed to Biddle's Grove, Staten Island, passing down the Bay and through the Narrows, and on returning will make the inner passage, thus forming one of the most delightful sails in the vicinity of New York. The place selected is a beautiful spot, close by the landing, and has every necessary accommodation. The boat will start from the foot of Grand St., at 6 1-2 oclock, Market St. at 7, and Pier No. 1, North River, at 7 1 2, and on returning, will land at the same places.—Tickets Fifty cents, may be obtained of J. Y. Watkins, 16 Catherine St., J. L. Sackett, 317 Grand, W. A. Conant, 12 Bowery, D. Collamore, 605 Broadway, of the Sexton of the Church, or at the wharf at the time of starting. If the weather is unfavorable on that day due notice of the excursion will be given on the following Sunday.

The annual pic-nic excursion, of the Newark, N. J., Universalist Sabbath School will take place on Tuesday the 11th. Cedar Grove, a very pleasant ground has been selected as the place of their destination. The Steamboat Jonas C. Heartt, will leave Newark at 7 o'clock. The friends from New York can visit the ground by the Steamboat Cinderella leaving pier No. 3 North River at 10 A. M. and 2 P. M. returning at an early hour.

GREEN MOUNTAIN ASSOCIATION.

This association held its annual session at Reading, June 14.

The committee on ordination and fellowship reported in favor of granting fellowship to Brs. E. W. Loveland and J. Forester.

We notice in the minutes as published in the Watchman, a particularly full and interesting report of the condition of the societies within the limits of the Association, a feature which we should rejoice to see more generally imitated. Adjourned to meet in Ludlow.

PENNSYLVANIA CONVENTION OF UNIVERSALISTS.

SESSION OF 1848—MINUTES OF PROCEEDINGS.

1. Met pursuant to adjournment, at Easton, on Wednesday, June 7, 1848.

2. Chose Br. C. H. Williams Moderator, and Samuel Ashton, Clerk.

3. United in Prayer with Br. Gallager.

4. Minutes of last session approved.

5. Voted that Br. Gallager, of Newark, and Br. Hecht of he Luthe an Church, be invited to participate in the deliberations of the Council.

6. *Resolved*, That we look with profound admiration upon the march of political, social and religious freedom in Europe, as well as upon the signs of progress in our own country.

Resolved, That we have no sympathy with the fears expressed by some of our sister Churches and Associations in America, for the fate of Religion: That we hold religion to be precisely the one thing in man which cannot be destroyed by the utmost change and overthrow of political and social institutions. That what some call the "destruction of Christianity," we regard as only the dissolution of the cold and material forms in which the divine Gospel has been imprisoned for a season.

Resolved, That, in our opinion, Christianity is not a sectarianism, but a Gospel, not a creed to be believed so much as a life to live; that it does not say to all men, what is imposible that they should believe alike, but only commands them to live in love, act worthily and lean with devout trustfulness upon the bosom of the Father.

Resolved, That as followers of Christ, who is the master of us all, we should sincerely regret any effort to establish subscription to even the least vestige of a creed in our denomination, or any other test of christian fellowship, but that of belief in the Bible, according to each individual's judgment; accompanied with a pure life, in an honest and independent seeking after truth for one's self. That the largest possible freedom of thought and speech alone is consistent with the highest manifestations of Christianity.

8. *Voted*, That Brs. C. C. Burr, R. K. Brush, H. Burr, and S. Ashton, Clerical, and Brs. John Ritter, of Reading, Dr. J. Wilson, of Factoryville, H. S. Carey, of Easton, R. M. Palmer of Pottsville, and Wm. Taylor and Dr. Condie of Philadelphia, be the Delegates to represent this body in the U. S Convention.

8. A memorial was received from Brs. Isaac S. Ashton and John M. Butler of Philadelphia, setting forth certain charges which they had preferred before the Philadelphia Association against Rev. Asher Moore, and the facts and circumstances connected with the case, complaining of injustice. Whereupon, a Committee was appointed to draft Resolutions expressive of the sense of the Convention upon the subject. This Committee reported the following Resolutions which were unanimously adopted.

Resolved, That this body is of the opinion that the Philadelphia Association greatly erred in adopting the report of the Committee of Discipline.

1. Because its decision was not based upon a fair and impartial trial of the charges alleged against Br. Asher Moore.

2. Because "that if the charges could be proved," there is cause of action.

3 Because this Convention has ample testimony of the integrity, moral standing and respectability of the accusers in the case, and that no clergyman is justified in treating such charges with contempt or indifference.

Resolved, That this Convention request the Philadelphia Association to call a special session at its earliest convenience to reconsider the charges preferred against Br. Moore, and that he be summoned to appear and answer them.

Resolved, That the purity and prosperity of our denomination depends upon the firm, prompt, and fraternal discipline that is exercised over its members, and that as a body, we very much deplore any disposition on the part of any of our brethren to avoid such authority.

Resolved, That a copy of the Resolution above named which contains a request to the Philadelphia Association, be certified by the Moderator and clerk of this meeting, and transmitted to the standing clerk of that body.

9. Adjourned to meet to-morrow morning at 8 o'clock.

Thursday morning—met pursuant to adjournment.

10. United in prayer with Br. Palmer.

11. Resolved that the addition of another Sectarian College in which words instead of things, and musty subtleties rather than reason and science are taught, would only increase the number of starving institutions in our land to cry continually, "give, give," with horse-leach voracity, while it would not add materially to the practical knowledge and usefulness of its graduates, the literary reputation of our country, the influence and respectability of our denomination, or the increase of real Universalism in the minds, hearts, and lives of the people.

Resolved, That we should especially deprecate the existence of a "denominational college," with a view to the establishment of a Theological Professorship for the set moulding of the Universalist Ministry. That in our best judgment the general history of the result of Theological Seminaries has been that of an inefficient and pedantic ministry, and of an artificial and sectarian theology.

Upon these resolutions the ayes and nays being called for, the vote stood thus:

Ayes—Williams, Nightingale, Nightingale, Grosh, C. C. Burr, H. Burr, Palmer, Brush and Ashton—9.

Nays. Carey and Field—2.

12. *Voted*, That the Clerk prepare the Minutes for publication in the Messenger and Trumpet, accompanied by his remarks

13. *Voted*, to adjourn, to meet on the first Wednesday in June next, at a place to be selected by the Standing Clerk.

C. H. WILLIAMS, *Moderator.*

SAMUEL ASHTON, *Clerk*

DELEGATES PRESENT.—Lay—Williams, Carey, Nightingale, Nightingale, Field, Clerical—Burr, Grosh, Palmer, Brush Ashton.

This session of the Convention was one of the most pleasant and harmonious we ever attended; all the resolutions, with one single exception, (as recorded) were passed unanimously; and what added a peculiar interest to our deliberations was the presence of the Rev. Dr. Hecht who had been the Lutheran Clergyman of Easton for many years. He took a lively interest in our cause, and spoke frequently and earnestly upon many of the topics that came up for consideration. Our cause in Easton is in a flourishing condition, and the friends with their pastor, seem to be one in the purpose of advancing.

Their Church, erected as instantly and as splendidly as Alladin's palace, is one of the most neat, and substantial, and handsome buildings we ever beheld, and what is better than all it is *their own.*

Two years ago there was neither Church, Society, nor pastor, in this place, now there are all three. May the Lord bless them.

Per Order, S. A.

Seneca, the Roman philosopher, says, "the mind of man is like those fields, the fertility of which depends on their being allowed certain periods of rest at the proper seasons."

Miscellaneous Department.

WHAT IS LIFE.

BY J. W. REDFIELD.

The day grows pensive at its close,
And wears a sober grey,
And on its face the languor shows,
Of Autumn's yellow ray.
Soon night will spread its sable pall,
The day is dying fast,
How ghost-like are the shadows tall,
That on the ground are cast!

Like pilgrims to the shade of night,
The shades are hast'ning on,
To where the brightest glows the light,
When day begins to dawn,
A deeper, softer sadness shows,
In gentle evening dew,
And night o'er every feature throws,
A sad and sombre hue.

And now the sound of streams and floods,
Becomes a hollow moan;
The rustling of the trees and woods,
Hath now a wailing tone.
And plaintive; through the air is heard,
The night-hawk's piping call;
There's not a leaf by zephyr stirred,
But hath a dying fall.

An emblem of our life below,
Is every passing day;
More thoughtful of its end we grow,
When we are growing grey.
Like Pilgrim shadows to the shades,
We soon shall hence be gone;
But when life's day the soonest fades,
A brighter day will dawn.

The darkness of the silent tomb,
To which we are consigned,
Will cast a sad and solemn gloom,
O'er those we leave behind.
And tears will then bedew the cheek,
And fall upon our bier;
And sad will be the words they speak,
The friends who loved us here.

DEFENCE OF MAJOR ANDRE.

A correspondent of the Newark Daily Advertiser, writing from Wayne, Passaic County, N. J, some time since, communicates the following interesting document—it being neither more nor less than the defence or Major Andre, the British spy, in the war of the American Revolution. We do not remember to have seen it before, and we presume it will be equally new to most of our readers:

"I came," said Major Andre, "to hold a communication with a general officer of the American Army, by the order of my commander. I entered the American lines by an unquestionable authority—when I passed from them it was by the same authority. I used no deception. I had heard that a provincial officer had repented of the course he had taken, and that he avowed that he never meant to go so far as he had gone, in resisting the authority of his King. The British commander was willing to extend to him the King's clemency—yea, his *bounty*, in hopes to allure others to do the same. I made no plans. I examined no works. I only received his communications, and was on my way to return to the army, and to make known all that I had learned from a general officer in your camp. Is this the office of a spy? I never should have acted in that light, and what I have done is not in the nature of a spy. I have noted neither your strength nor weakness. If there be wrong in this transaction, is it mine? The office of a spy a soldier has a right to refuse; but, to carry and fetch communications, with another army, I never heard was criminal. The circumstances which followed, after my interview with General Arnold, were not in my power to control. He alone had the management of them.

"It is said that I rode in disguise. I rode for security *incog.*, as far as I was able; but other than criminal deeds induces one to do this. I was not bound to wear my uniform any longer than it was expedient or polite. I *scorn* the name of a SPY: brand my offence with some other title, if it change not my punishment, I beseech you. It is not *death* I fear. I am buoyed above it by a consciousness of having intended to discharge my duty in an honorable manner.

"Plans, it is said, were found with me. This is true; but they were not mine. Yet I must tell you honestly that they would have been communicated if I had not been taken. They were sent by General Arnold to the British commander, and I should have delivered them. From the bottom of my heart, I spurn the thought of attempting to screen myself by criminating another; but so far as *I* am concerned, the truth shall be told whoever suffers. It was the allegiance of General Arnold I came out to secure. It was fair to presume that many a brave officer would be glad at this time to have been able to retrace his steps: at least, we have been so informed. Shall *I*, who came out to negotiate this allegiance, only, be treated as one who came to spy out the weakness of a camp? If these actions are alike, I have to learn my moral code anew.

"Gentlemen, officers, be it understood that I am no supplicant for mercy: that I ask only from Omnipotence—not from human beings. Justice is all I claim—that justice which is neither swayed by prejudice, nor distorted by passion, but that which flows from honorable minds directed by virtuous determinations. I hear, gentlemen, that my case is likened to that of Capt. Hale, in 1775. I have heard of him and his misfortunes. I wish that in all that dignifies man—that adorns and elevates human nature, I could be named with that accomplished but unfortunate officer. His fate was wayward, and untimely was he cut off, yet younger than I now am. He went out knowing that he was assuming the character of a spy. He took all its liabilities into his hand, at the request of his great Commander. He was ready to meet what he assumed and all its consequences. His death the law of nations sanctioned. It may be complimentary to compare me with him: still it would be unjust. He took his life in his hand when he assumed the character and the disguise. I assumed no disguise, nor took upon myself any other character than that of a British officer who had business to transact with an American officer.

"In fine, I ask not even for justice, if you want a victim to the manes of those fallen untimely, *I* may as well be that victim as another. I have in the most undisguised manner given you every fact in the case. I only rely on the proper construction of those facts. Let me be called any thing but a *spy*. I am not a spy. I have examined no hing, learned nothing, communicated nothing, but my detention to Arnold, that he might escape if he thought proper so to do. This was, as I conceived, my duty. I hope the gallant officer who was then unsuspicious of his General, will not be condemned for the military error he committed.

"I further state that Smith, who was the medium of communication, did not know any part of our conference, except that there was some necessity for secrecy. He was counsel in various matters for General Arnold, and *from* all the interviews I had with him: and it was Smith who lent me this dress-coat of crimson, on being told that I did not wish to be known by English or Americans. I do not believe that he had even a supposition of my errand. On me your wrath should fall, if on any one. I know your affairs look gloomy; but that is no reason why *I* should be sacrificed. My death can do your cause no good. Millions of friends to your struggle in England you will lose if you condemn me. I say not this by way of threats; for I know brave men are not awed by them—nor will brave men be vindictive because they are desponding. I should not have said a word had it not been for the opinion of others, which I am bound to respect.

"The sentence you this day pronounce will go down to posterity with exceeding great distinctness on the page of history; and if humanity and honor mark this day's decision, your names, each and all of you, will be remembered, by both nations when they have grown greater and more powerful than they now are. But, if misfortune befalls me, I shall in time have all due honors paid to my memory. The martyr is kept in remembrance when the tribunal that condemned him is forgotten. I trust this honorable Court will believe me when I say, that what I have spoken was not from any idle fears of a coward. I have done."

A BEAUTIFUL CONTRAST.

Only two years after the birth of John Quincy Adams, there appeared in the Mediterranean sea, a human spirit, newly born, endowed with equal genius, without the regulating qualities of justice and benevolence, which Adams possessed in such an eminent degree. A like career opened to both—born like Adams, a subject of a king—the child of more genial skies, like him became, in early life, a patriot and a citizen of a new and

great republic. Like Adams he lent his service to the state in precocious youth, and in its hour of need, and won its confidence. But unkike Adams, he would not wait the dull delays of slow and laborious but sure advancement. He sought power by the hasty road that leads through carnage, and he became like Adams a supreme magistrate, a consul. But there were other consuls—he was not content. He thurstthem aside, and was consul alone. Consular power was too short. He fought new battles and was consul for life. But power, confessedly derived from the people, must be exercised in obedience to their will, and must be resigned to them again, at least in death. He was not content. He desolated Europe afresh, subverted the republic, imprisoned the patriarch who presided over Rome's comprehensive See and obliged him to pour on his head the sacred oil that made the persons of kings divine, and their right to reign indefeasible. He was an emperor. But he saw around him a mother, brothers and sisters, not ennobled whose humble state reminded him, and the world, that he was born a Plebian; and he had no heir to wait impatient for the Imperial crown. He scourged the earth again, and again Fortune smiled on him even in his wild extravagance. He bestowed kingdoms and principalities on his kindred—put away the devoted wife of his youthful days, and another, a daughter of Hapsburgh's imperial house, joyfully accepted his proud alliance. Offspring gladdened his anxious sight; a diadem was placed on its infant brow, and it received the homage of princes even in its cradle. Now he was indeed a monarch by divine appointment—the first of an endless succession of monarchs who held sway in the earth. He would reign with his kindred alone. He gathered new and great armies, from his own land, from subjugated lands. He called forth the young and the brave—one from every household—from the Pyrenees to the Zuyder-Zee—from Jura to the ocean. He marshaled them into long and majestic columns, and went forth to seize universal dominution, which seemed almost within his grasp. But ambition had tempted fortune too far. The nations of the earth resisted, repelled, pursued, surrounded him. The pageant was ended. The crown fell from his presumptuous head. The wife who had wedded him in his pride, forsook him in the hour when fear came upon him. His child was ravaged from his sight. His kinsmen were degraded to their first estate, and he was no longer emperor, nor consul, nor even a citizen, but an exile and a prisoner, on a lonely island, in the wild Atlantic. Discontent attended him there. The wayward man fretted out a few long years of his yet unbroken manhood looking off at the earliest dawn and in evening's twilight, toward that distant world that had just eluded his grasp. His heart corroded. Death came unlooked for, tho' it came even then unwelcome. He was stretched on his bed within the fort which constituted his prison. A few fast and faithful friends stood around, with the guards, who rejoiced that the hour of relief from long and wearisome watching was at hand. As his strength was wasted away, delirium stirred up the brain from its long and inglorious inactivity. The pageant of ambition returned. He was again a lieutenant, a general, a consul, an emperor of France. He filled again the throne of Charlemangne. His kindred pressed around him, again reinvested with the pompous pageantry of royalty. The daughter of a long line of kings again stood proudly by his side, and the sunny face of his child shone out from beneath the diadem that encircled its flowing locks. The marshals of the emperor awaited his command. The legions of the old Guard were in the field, their scarred faces rejuvenated, and their ranks thinned in many battles, replenished. Russia, Persia, Austria Denmark and England, gathered their mighty hosts to give him battle. Once more he mounted his impatient charger, and rushed forth to conquest. He waved his sword aloft and cried, "*Tete d' Armee.*" The feverish vision broke—the mockery ended. The silver chord was loosened, and the warrior fell back upon his bed a lifeless corpse. This was the end of earth. *The Corsican was not content.—Gov. Seward.*

PATCHING UP.

BY DR. W. A. ALCOTT.

The world is made up, so to speak, of patchwork. It is not the physican alone—whose office consists solely in patching up broken, or diseased, or enfeebled constitutions—who spends his energies in this way. It is almost every man of every profession.

Take the case of the lawyer. What is his life but a series of efforts to patch up broken or infracted civil law? How small a part of his time—how few hours of his life—I had almost said minutes—is spent in any thing else!

Take the minister of the gospel as another example of patchwork. How much of his sacred fire is expended in mere curative efforts, or in other words, in patch-work! And how much better for the social system, as well as for every component part of the same, if ministers could spend more of their time in that preventive which is universally admitted to be far better than cure!

The teacher, too, who ought to be sowing the seeds of health knowledge and virtue, on a comparatively good, soil, how much of his energy is expended in merely eradicating those weeds which ought never to have been permitted to grow! How many bad habits of mind and body he has to correct, and how much to undo which ought never to have been done. Some in view of this fact, have said that the greatest thing to be done at school is to unlearn our errors.

Even the farmer himself—how seldom is he employed in keeping pure a good virgin soil! How generally is he found to spend his time in attempting to patch up, or cure, broken down or diseased fields! His life, for the most part, consists of patch-work:

But if in any one thing more than another, the folly of man in spending his energies in mere patching up is exhibited, it is in the matter of crime and punishment. Here is patch-work with a vengence. Here all, or almost all, is mere patching up. For in the first place, as has been often said, society, as a whole, educates its members to crime and then punishes them for what it has educated them to do. The time and money expended in this latter system of patching up, is incalculable. The bars and bolts, the spacious and strong edifices, the paraphernalia trials, and executions, make up but a part of this mighty system. The moral expenditure is every thing in comparison; the pecuniary loss almost nothing.

And yet there are those among us who not only refuse to lift so much as a finger to introduce a better system among us, but actually sneer at those who will do it. Well, let them sneer on, if it must be so. But let them also remember, at the same time; that a day of retribution may come; or if not, it certainly ought to come. The day will come when human energy will not be so generally expended in patching up that which ought never to need patching. Two-thirds of the labor of the teacher, the minister, the lawyer, the judge, and more than two-thirds of the energies of the physician, may be saved when men shall learn, practically as well as theoretically, that an ounce of prevention is worth a pound of cure.

Especially will there be a change in regard to the treatment of men towards each other. Society will not, if the gospel of Jesus Christ is divine, always educate its members to vice and crime, and then punish them for that vice and crime. It will no more think of educating to crime and penalty, than of educating to diseaae and suffering. The great aim will be, to take human nature, both bodily and mental, in its normal, plastic state, and make the most of it. The great work will be to educate—to educate for time and eternity. Indeed, to educate in the largest sense, is the whole of life. West, I believe it was, said, "I paint for eternity." Every thing, "whatsoever we do," as the apostle says, should be done in the best possible manner, "to the glory of God." When this "blest era" arrives prisons, prisoners, and even prisoners" friends will not be as necessary as now; and some of them, at least, may be wholly dispensed with.—*Prisoners' Friend.*

LAMARTINE'S MOTHER.

Perhaps never was there a great and good man who had not an intelligent and virtuous mother; and seldom did such a woman have a son who did not become a useful and distinguished citizen. Especially if the mother took pains personally to commend the Bible to her son, and impress its sacred truths on his young mind, it would be almost a *bad* miracle—a miracle on the bad aside—if that son should prove to be an ignorant and vicious character.

Lamartine, the present great French Statesman who is also one of the first scholars in the world, had such a mother. She was a woman of high and noble ambition, and she was a Christian. She sought to make her son wise in learning, and good in Christian virtue; and she succeeded. What Lamartine's father was, we know not; nor is it of much consequence for it is the *mother* that makes the man, nine times out of ten. He has, himself, told us what she was, in the following beautiful tribute to her character:

"My mother had received from hers, on the bed of death, a beautiful copy of the Bible of Royaumont, which she taught me to read when I was a little child. This Bible had engravings on sacred subjects in every page; they depicted Sarah, Tobit and his angel, Joseph and Samuel; and above all those beautiful patriarchal scenes, in which the solemn and primitive nature of the East was blended with all the arts of the simple and wonderful lives of the fathers of mankind.—

When I had repeated my lesson well, and read with only a fault or two the half page of historical matter, my mother uncovered the engraving, and holding the book upon her lap, showed and explained it to me as my recompense. She was endowed, by nature, with a mind as pious as it was tender, and with the most sensitive and vivid imagination: all her thoughts were sentiments, and every sentiment was an image. The sight of these engravings, the explanations, and the poetical commentaries of my mother, inspired me, from the most tender infancy, with a taste and inclination for biblical lore.'

When that mother sat, with her boy at her side, imparting to his young and eager mind the Bible lessons which she taught him, little, perhaps, did she think she was preparing a boy to weild a wider power and influence than any other man now in the world, if we except, perhaps, Nicholas of Russia. Mothers, think of this, when ye see gathered your little ones around your domestic altars; and remember that very much of what they are to be in life depends upon the direction you give to their thoughts and purposes now. If you would be honored in your sons, do your duty faithfully to them now.—*Gospel Banner.*

Youth's Department.

JAMES LUMBARD, EDITOR.

Original.

LINES,

SUGGESTED BY THE DEATH OF A CHILD OF THREE YEARS, SON OF MR. T. BURNS OF NORWICH, CT.

BY MISS MARY M. EAGLES.

Beside his little couch I stood—upon that brow,
So purely beautiful in childhoods innocence,
Death's chilling damps were gathering—doating hearts,
Were waiting near, with trembling eagerness,
To catch the faintest breath that told of hope.
And there he lay, so calm, and still, and pure,
A fair and fitting shrine for angel-guest.
How beautiful! I murmur'd, life thou art,
In truth a mystery; how much of grief,
Of deep heart rending anguish, gathers in
One passing hour. But late, that little form,
Buoyant with health and hope, in childhood's glee,
Came bounding past, with smiling eye, and brow
Oe'r which the sunny curls were reveling.
Heaven help the parents, by that little couch,
And teach them now, in love, and trust, and hope,
To give their treasure back. A pang of grief,
From memory's sadden'd fount, comes thrilliingly
Upon me now—I can but weep,
With those, whose cherished buds the spoiler takes,
Even though in mercy sent. Again I stood
Within a darken'd room, that little form,
Was shrouded in its narrow tenement,
And bending o'er to take a last farewell,
The youthful mother stood, still loth to leave
Her darling to his rest. One tiny hand
A budding rose enfolded, emblem meet,
Of childhood in its stainless purity.

Away from earth our mental gaze we turn,
To that far land of beauty, where the soul
Its destined home has found; there opening fair
The little bud shall bloom, where change and blight
Can reach it never more, and love and joy
Encircle it forever.

Norwich, Conn.

FIRE—*Child Burned to Death.*—A house in the Village of Vesper was set on fire on Friday last, by two small boys, while the parents were absent, by playing with some shavings. One of the lads ran to tell his mother, who was at a neighbors. The other an interesting little fellow, about 5 years old, ran up stairs, and was consumed by the flames, with the building. His name was Ferris.—*Syracuse Star.*

THE LAST KISS.

I was but five years old when my mother died, but her image is as fresh in my mind, now that many years have elapsed, as it was at the time of her death. I remember her as a pale, gentle being, with a sweet smile, and a voice soft and cheerful when she praised me; and when I erred—for I was a wild and thoughtless child—there was a trembling mildness about it, that always went to my little heart. Methinks I can now see her large blue eyes, moist with sorrow, because of my childish waywardness, and hear her repeat, "My child how can you grieve me so."

She had for a long time been pale and feeble, and sometimes there would come a bright spot on her cheek, which made her look so lovely, I thought she must be well. But then she spoke of dying, and pressed me to her bosom, and told me to be good when she was gone, and to love my father a great deal, for he would have no one else to love.

I recollect she was ill all day, and my little hobby-horse and whip were laid aside, and I tried to be very quiet. I did not see her for the whole day and it seemed very long. At night they told me that my mother was too sick to kiss me, as she was wont to do before I went to bed, and I must go without it. But I could not. I stole into the room, and laying my lips close to hers, whispered—

"Mother, dear mother, wont you kiss me?" Her lips were very cold, and when she put her hand upon my cheek, and laid my head on her bosom, I felt a cold shuddering pass through me.

My father carried me from the room; but he could not speak. After they put me in bed, I lay a long while, thinking; I feared my mother would indeed die, for her cheeks felt as cold, as my little sister's did when she died, and they carried her sweet little body where I never saw it again. But I soon fell asleep as children will.

In the morning I rushed to my mother's room, with a strange dread of evil to come upon me. It was just as I feared. There was the white linen, over the straight cold bed. I tore it aside.

There was the hard cheek, the closed eye, the stony brow. But, thank God, my mother's dear, dear smile, was there also or my heart would have broken.

In an instant, all the little faults, for which she had reproved me, rushed upon my mind. I longed to tell her how good I would always be, if she would but stay with me. I longed to tell her how, in all time to come, her words would be law to me. I would be all that she had prayed me to be.

I was a passionate, head-strong boy but: never did this frame of temper come upon me, but that I seemed to see her mild, tearful eyes fall upon me, just as she looked in life; and when I strove for the mastery, felt her smile sink into my heart and I was happy.

My whole character underwent a change, even from the moment of her death. Her spirit was always with me, to aid the good and root out the evil that was in me. I felt that it would grieve her gentle spirit to see me err, and I could not do so. I was the child of her affections; I knew she had prayed for me, and that even on the threshold of her grave, her anxiety of my fate had caused her spirit to linger that she might pray once more for me.

I never forget my mother's last kiss. It was with me in sorrow; it was with me in joy: it was, in moments of evil, like a perpetual good.

GEORGE AND HIS LITTLE SISTER.

A little boy asked his mother to let him lead his little sister out on the green grass. She had just begun to run alone, and could not step over any thing that lay in the way. His mother told him he might lead out the little girl, but charging him not to let her fall. I found them at play very happy in the field.

I said, 'You seem very happy, George. Is this your sister?'

'Yes, sir.'

'Can she walk alone?'

'Yes sir, on smooth ground.'

'And how did she get over these stones, which lie between us and the house?'

'O sir, mother charged me to be careful that she did not fall, and so I put my hands under her arms, and lifted her up when she came to a stone, so that she need hit her little foot against it.'

'That is right, George; and I want to tell you one thing.—You see how to understand that beautiful text, He shall give his angels charge concerning thee, lest at any time thou dash thy foot against a stone. God charges his angels to lead and lift good people over difficulties, just as you have lifted little Anne over these stones. Do you understand it now.'

'O yes, sir, and I shall never forget it while I live.'

Can one child thus take care of another, and cannot God take care of those who put their trust in him? Surely he can; and there is no child who may read this story, over whom he is not ready to give his holy angels charge.

Secular Department.

ARRIVAL OF THE CAMBRIA—SEVEN DAYS LATER.

The steamer Cambria arrived at Boston on Friday forenoon, with the advices from Liverpool to June 17th.

The prospect of the crops is all that could be desired. The wether is very fine, forcing every thing forward with great rapidity and luxuriance.

The threatened demonstration of the Chartists in the metropolis, June 12th, proved even a much more signal failure than the previous affair of the 10th of April at Kennington Common. The apparation of a strong squadron of the Life Guards in Bonner's-fields, with a large police force on horseback, armed to the teeth, was clearly understood by the Chartists to be an indication that the meeting was *effectually* to be put down, and an intimation from the local magistrate to the same effect operated like a charm, and a pretty smart thunderstorm happened opportunely about four o'clock. The few spectators who had assembled out of curiosity retired to their homes, and the revolution in England, with the overthrow of Queen Victoria, was deferred till a more convenient opportunity.

The meeting in favor of the new Reform movement have been more general during the last week; and as the period approaches when Mr. Hume will make his motion, additional efforts are being employed, by means of numerous petitions, to fortify his arguments in favor of "the four points." A new mode has been adopted, by getting up a vast number of "family petitions," to strengthen the allegations made by the Reformers, that the feeling in favor of an extensive change is very general throughout the kingdom.

The Chartist Leaders.—True bills have been found by the Grand Jury at the June sessions of the Central Criminal Court, London, against Messrs. Ernest Jones, Russell, Vernon Looney, Sharpe and Williams, the Chartist leaders, for sedition. On the application of he prisoners' counsel the Court postponed these trials till the jury session, which commences on the 3d prox.

Ireland.—There is not any very important news from the sister country this week. The fraternization of the Old and Young Irelanders is not yet completed. The consummation of an event so much desired by Irishmen has been postponed for a fortnight by the leaders of Conciliation Hall, in order to give the country an opportunity of expressing an opinion thereupon. The general tone of all classes of repealers is less violent than before the conviction of Mitchell. Smith O'Brien is still laboring under the effects of the *melee* which he encountered at Limerik; and reports affirm that his physicians consider that he is suffering from an abscess in the kidney. The Mitchell fund continues to accumulate, and, at the time we write, amounts to a goodly sum. Meantime meetings in several parts of the country are held to express sympathy with the "Martyr Patriot," and to denounce the partiality carried on during his trial.

France.—The greatest excitement has been caused both in the Assembly and among the People by the election of Prince Louis Napoleon to the Assembly.

It seems that in Paris even he was not started as a candidate until the day previous to the election, and then in such an ambiguous and unauthorized manner, that no one knew really whether he was a candidate or not. His name was not included in the ordinary lists, and the clubs made no open efforts to support him;—and yet, in spite of all these disadvantages, he has been elected; the peasants in the provinces rushed by thousands to place his name in the urn, and, in short he has roused a feeling throughout France which must be put down, and put down effectually, or all the hopes of a Republic must speedily be overthrown.

As soon as the Government perceived this most unexpected reaction, evinced most incontrovertibly by the ballot and universal suffrage, they assembled instantly.

Paris was filled with troops, and it is said there now are not fewer than 100.000 troops of the line in the French capital. Attroupements have taken place every night this week, in spite of the new law.

On Saturday about 2,000 persons were hemmed in by the troops, and carried off prisoners by the Prefecture. Among them were English, Americans, and it is said even women in disguise; in short the *rappet* and the *generale* have been beaten every day, and the confusion and excitement have been greater than ever.

Whether under the pressure of apprehension or patriotism, the National Assembly displayed at first a noble feeling.—The most eloquent denouncements of all tyrants and dictatorships, seen clearly in the perspective, burst from many members.

The popular feeling out of doors, is evidently divided. The cries of "Vive la Republic" are answered, and sometimes drowned, in shouts of "Vive l'Empereur," "Vive Bonaparte."

On Monday, when the news was circulated that Louis Napoleon had actually arrived in Paris and was about to take his seat, the crowds assembled were very great.

Death of an American Consul.—We are apprised of the death, at Manilla, on the 18th of March last, in the 37th year of his age, after an illness of only six days, of Josiah Moore, Esq. U. S. Consul for the Philippine Islands.

We would premise that the deceased was a much loved brother of our native poetess and writter, Mrs. James L. Hewitt of this City.—The *Estrella* says:

"The death of Mr. Moore, cut off in the flower of his age from a life of usefulness and benevolence, is universally deplored by the large circle of friends to whom, during a residence of 16 years in this country, he has endeared himself by all the amiable and noble qualities that made men reverenced and beloved.

"Mr. Moore was a native of Boston Mass., and the principal of the extensive commercial house of Russell & Sturgis, and although comparatively unknown at home, he was respected abroad as one of the first merchants of the age. In his official capacity he was highly esteemed for the honorable and energetic manner in which he discharged the duties of his situation."

NEW JERSEY STATE CONVENTION.

The New Jersey Convention of Universalists will hold its annual Session at Hightstown, on the 3d Wednesday and following Thursday, 19th and 20th of July. The Steamboat Philadelphia will leave the foot of Barclay-st. on Tuesday, 18th, stopping at Washington, where carriages will be in readiness to convey those who may go to Hightstown. It is to be hoped many of the friends in New York will favor us with their company on that occasion.

James Gallager, *Standing Clerk.*

NORTH BRANCH ASSOCIATION.

A conference of the North Branch Association of Universalists will be held at Columbia Flats, the last Saturday and Sunday in July. H. E. Whiting, *Standing Clerk.*

RELIGIOUS NOTICES.

Br. Elliott will preach in Westport, one week from next Sunday, July 9.

MARRIED.

By Rev. O. A. Skinner, July 2d, Mr. Stephen F. Woodsum to Miss Harriet Fletcher, both of Fitchburg, Mass.

By the same, on the same day, Mr. Samuel Allen to Miss Amelia E. Huntley.

In the Universalist Church, in the city of Troy, on Sunday evening, June 25th, by Rev. E. Winchester Reynolds, Mr. William H. Howard and Mrs. Mariah R. Milliman.

DIED.

In this city, on the 11th of June, Mr. Benjamin Matthewson, aged 43 years and 5 months. Mr. M. was an excellent citizen, a faithful husband, and a kind father. He had a large circle of friends, by whom he was highly esteemed. His death is a great affliction to a devoted wife, and a severe loss to his four tender children.

In Fairfield, Conn., July 2d, of dropsy, after a long and painful illness, Orrin Sherwood, aged 44 years. In his death, his family have to mourn the loss of an indulgent husband and father.